

ESSENTIALS
OF
MĀDHWA PHILOSOPHY
AND
THE DIVINITY IN MAN

D. V. MURTHI

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DEDICATED TO
THE REVERED MEMORY OF
MY FATHER
Who was my Guru & Guide

P R E F A C E

SRI MADHWĀCHARYA, also known as “Purna-Prajna” and “Ananda-Tirtha”, is a great philo-sopher of India. He propounded his philosophy of life with deep study of the Hindu Scriptures, firm faith in Vedic ‘Dharma’ and his penetrating insight. His great teachings and works prove him to be a profound scholar, a dynamic dialectician, a great sage, a deep inspirer and a true ‘messenger’ of God.

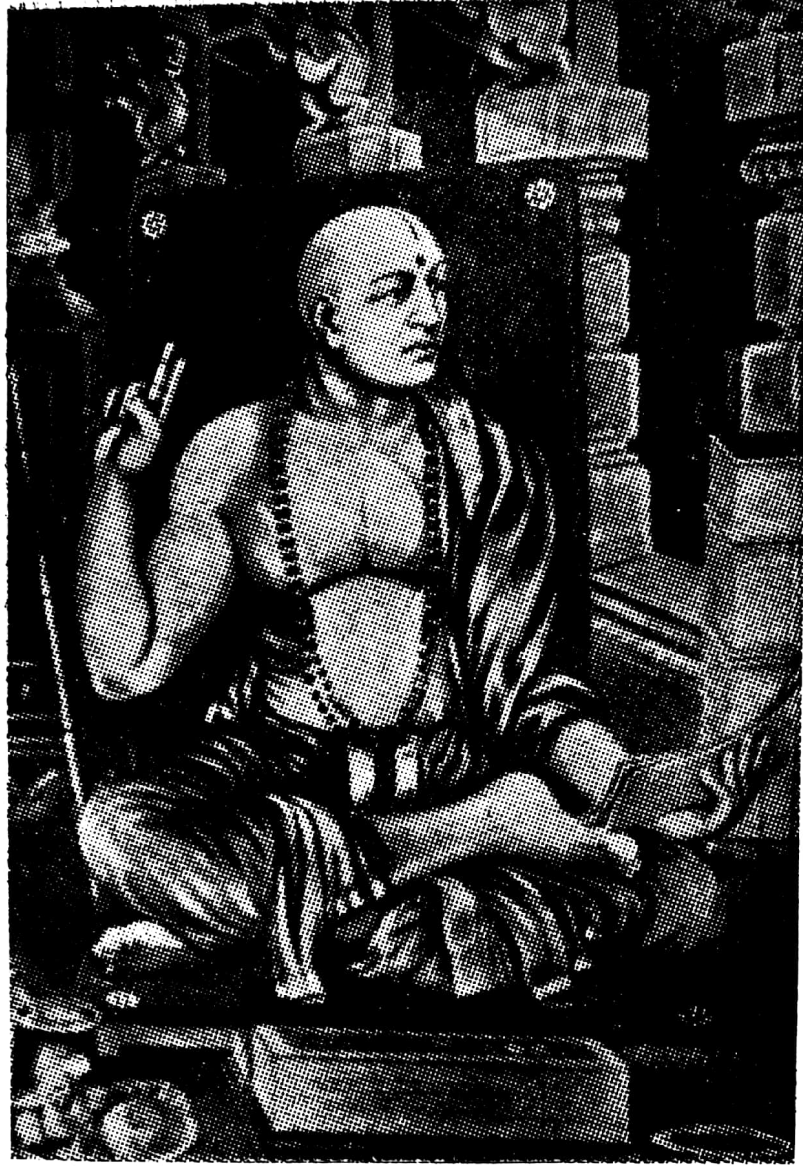
It gives me great pleasure in writing and publishing this booklet — giving concisely some of the Acharya’s important doctrines, or ‘siddhantas’, as found to my little knowledge, after a careful study of his works; this booklet is meant for a beginner who has a thirst for knowing the outlines of the Mādhwa or Dwaita philosophy. I have also given a small note on “The Divinity in Man”, in Part II.

I thank my esteemed friend Sri N. K. Narasimha Murthy for his kindness and courtesy in going through the manuscript of the work with me and giving some valuable suggestions.

My thanks are also due to Sri Lakshmi Printing Works, who have printed the work, so nicely and promptly.

I would request the reading public kindly to point out the drawbacks and make necessary suggestions, if any, for the improvement of the booklet.

—The Author



ಶ್ರೀಮದಾನಂದತೀರ್ಥಭಗವತ್ಪಾದಾಚಾರ್ಯರವರು

PART I

**ESSENTIALS OF
MĀDHWA PHILOSOPHY**

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“ESSENTIALS OF MĀDHWA PHILOSOPHY”

BACK-GROUND :

Mādhwa Philosophy represents one of the main systems of Vedānta—on the issue of Theism Vs Monism. Sri Madhwa appeared on the Indian philosophical scene, after the systems of Sri Sankara and Sri Ramanuja had been well-established. He did not feel satisfied with their interpretations of the Hindu philosophy.

The thirteenth century which saw the birth of Sri Madhwācharya, was a period of grave cultural unrest and political turmoil in Indian history. Disunity was rampant among the Hindu Kingdoms. They were torn by the internecine wars. Destruction of temples and monasteries was going on due to the defective philosophical creed of the Hindus, which the Acharya found highly detrimental to the social and political future of his countrymen. The Hindu community had to be roused to a sense of reality of the world and the stability of Dharma, which were at stake.

Sri Madhwācharya, with a prophetic vision, rose to strengthen the national conscience by turning it once more towards (1) the buoyant realism of the Vedas, (2) the transcendental theism of the Epics and Puranas. He wanted to give his countrymen a renewed faith in

Theism which would rouse the people to a sense of dignity of man as a real agent in the world, and as an architect of his own future. He wanted men to respect the deliverances of their "SAKSHI" (Pure sense-organ of the soul)—in respect of reality of the world and its values of good and evil, and pin their faith to a vigorous Hindu Mono-Theism which would keep intact the Transcendence and Immanence of the Upanishadic Brahman and fuse them with the concept of "BHAGAVAN" of the Epics and Puranas, (or the God) who is the object of love and affection, in virtue of the interest He takes in men and in the world that are His creation. There is no mistaking the earnestness of purpose behind this well-timed message to his countrymen.

Sri Madhwācharya recognises that the soul of man is practically divine; but man in the ignorance of his true status, has much lost his soul to his body and its cravings that he requires to be roused from his "ಅವಿದ್ಯಾನಿದ್ರ" by God Himself and his great messengers, from time to time. It is only in this sense that the great teachers in the world who claim to be divinely inspired to lead their fellow-men from darkness to light with a new vision of their own, have to be accepted as Messengers of God.

It is in this sense, again, that Sri Madhwa is claimed as a Prophet or Mystic who has come to interpret the mind of the Lord in the correct perspective.

Some of his important doctrines found in Sri Madhwa's writings and teachings, are given, in brief,

in this booklet to enable one to understand his philosophy of life, based on Theism, under the following topics :—

- (1) Theory of knowledge.
- (2) Concept of Reality of the world.
- (3) Concept of God or Brahman,
- (4) Concept of Jeevas or souls.
- (5) Sādhana Vichāra.
- (6) Moksha Swarupa.



Chapter I

THEORY OF KNOWLEDGE

The three valid means of knowledge (ಪ್ರಮಾಣ) are
 (1) *Flawless Perception* of the sense organs with their appropriate objects, called ಪ್ರತ್ಯಕ್ಷ ; (2) *Flawless reason and logic resulting in Inference*, called ಅನುಮಾನ ;
 (3) *Flawless Verbal testimony of the scriptures*, called ಆಗಮ. The fact of all knowledge constituted by the senses and mind by the above means, is established only with the evidence of intuition of the spiritual sense organ of self called ಸಾಕ್ಷಿ (Sakshi). Thus 'Sakshi' is the inner tribunal of all knowledge and its validity. So, all major convictions of life are born and established by Sakshi or self-intuition.

“ಸಾಕ್ಷಿಣಾ ನಿಶ್ಚಿತಂ ಯತ್ರ ತತ್ಪ್ರಮಾಣ್ಯಂ ಸ್ವಲಕ್ಷಣಂ”

—Anuvyakhyana

Sakshi is equipped with an inherent capacity to know the truth from the false, of knowledge. So ಸಾಕ್ಷಿಜ್ಞಾನ is pure and infallible—as distinct from ವೃತ್ತಿಜ್ಞಾನ i.e. knowledge of the mind and senses, and terminates finally into logical certainty and intuitive convictions. The perceptions and judgements of Sakshi are, therefore, of the essence of Chaitanya or pure conscience and self luminous in regard to their nature and content of validity. So intuitive knowledge (ಸಾಕ್ಷಿಜ್ಞಾನ) is true, pure and spiritual and arises from the intimate fusion of self with Reality. It is with the intuitive knowledge one should seek the Absolute, through the necessary sadhanas—(Jñana, Bhakti and Vairāgya). But sense knowledge due to intelligence born out of senses and mind is materialistic and scientific to know the conditions of the world and control them only to gain our personal ends.

The task of correctly understanding the heart of the Scriptures (True knowledge of the Supreme Being) in line with the ಸಾಕ್ಷಿಜ್ಞಾನ, lies in the mystic approach to the philosophical truths and their expositions. This is possible, only for the divine Messengers, like Sri Madh-
wācharya who would easily establish the Vedic Truths with the appropriate texts of the sacred books, and with their insight.

Chapter II

CONCEPT OF REALITY OF THE WORLD

A person is said to be a rational realist who admits whatever is established on the uncontradicted evidence of Pramanās—the senses, the mind and the Sākshi, in addition to reason and Revelation. Sakshi is said to be man's highest instrument of all valid knowledge and experience. Thus, it is on the evidence of 'Sakshi Pratyaksha' which is essentially an internal experience of judgement and values that the reality of the world experience in the broad sense of the term, is upheld by Sri Madhwacharya.

The richness and diversity of the universe is a fact of experience. We find order, regulation, mutual adjustment and harmony in life. This shows that there is no unrestricted independence to all, to act as they please, But the very principle of dependence presupposes an Independent Central Principle which explains, controls and interrelates the dependents into a "Universe". This is sufficient reason, says Sri Madhwa, for recognising the existence of a ಸ್ವತಂತ್ರ ತತ್ವ (Independent category) called God or Brahman, in religion and philosophy. So, there are two orders of reality—the Independent and the Dependent. The ultimate object of philosophy is to be able to realise the true status of the metaphysical dependence of all finite reality i.e. the Universe, comprising the Chetana and Achetana world, upon the one Infinite, Independent reality—known as God.

Dependence is a metaphysical relation which is applicable to both eternal and non-eternal substances among the finite. Shri Madhwa brings the eternal and uncreated substances also under the powers of the Supreme Being. The eternal and non-eternal in finite reality, are alike dependent on God's will and are governed by it.

“ದ್ರವ್ಯಂ ಕರ್ಮ ಚ ಕಾಲಶ್ಚ ಸ್ವಭಾವೋ ಜೀವ ಏವ ಚ
ಯದನುಗ್ರಹತಃ ಸಂತಿ ನ ಸಂತಿ ಯದುಪೇಕ್ಷಯಾ” ||

Existence in space and time is the general criterion of reality; anything that comes in relation with time and space is necessarily real—no matter, for how long and to what extent. This world, we see, is not an illusory projection of the cosmic mind; it is a real field of creation, presevation, regulation and control—of matter and souls, by the Supreme Being. And it is in this world, environment is provided in all directions for the spiritual evolution of souls.

There is enough evidence in the Scriptures that God perceives us and the world in which we live — as factual realities. What is thus directly perceived by a cosmic mind cannot be illusory. He sees the world as it is, and sustains it.

God being Swatantra, controls the souls and the world matter by a system of five-fold distinction which gives it the philosophical designation of (prapancha) ಪ್ರಪಂಚ. It is excellent in the sense that the knowledge of this five-fold difference constitutes the right knowledge

that leads to Moksha — with His Grace — and according to one's capacity in doing necessary Sadhana.

“ಪ್ರಕೃತ್ಯಃ ಪಂಚವಿಧೋ ಭೇದಃ ಪ್ರಪಂಚಃ”

The scheme of five-fold differences :

The differences between : 1) Jiva and Jiva 2) Jiva and God 3) Jiva and Jada 4) Jada and Jada 5) God and Jada.

This is the celebrated doctrine of Pancha Bheda, of Sri Madhwācharya. He exhorts men to practise Bhakthi to the Supreme Being through Jnana of His greatness, in all respects.



Chapter III

CONCEPT OF GOD OR BRAHMAN

Sri Madhwa's conception of God: Our limited knowledge cannot easily make us know the Infinite — as we are of finite nature. Reason would not be able to prove the existence of God and to know Him fully in respect of his powers and qualities. The limitation of reason and claims of intuition have been loudly proclaimed; and it is beyond the power of reason to make the existence of the Deity anything more than a very reasonable presumption and hypothesis. With the deep study of srutis, intuitive knowledge and inspiration as a prophet, Sri Madhwa conceives of the metaphysical

Independence of God and the metaphysical dependence of all else upon Him : the other two chief characteristics which are of equal importance are 1) His Transcendence and 2) His Immanence, in all the sentient and insentient realms in the Universe. So, He is conceived as an Independent supreme Being possessed of all adequate and unrestricted powers in regard to the Chit and Achit and who is all knowing. He is the one who controls the Chit and Achit (sentient and insentient reality) which are totally of a different nature from Him. This gives a neat and pithy definition of God. By His great powers and infinite auspicious attributes, it is clearly established that He is indeed 'Saguna'. As He has no material qualities, He is called "Nirguna" also. In fact, there cannot possibly be anything that is utterly attributeless ; the attribute of 'ನಿರ್ಗುಣತ್ವ' itself is a sufficient characteristic of Brahman.

The idea that all powers of nature in whatever form or shape they are manifested are ultimately His and vest in Him, is strikingly brought out in Bhagavad Gita — in the 'ವಿಭೂತಿಯೋಗ' chapter. It is really very remarkable to note the Divine immanence in the world — both in Chit and Achit realities—for their respective essences and characteristics. Brahman being Chaitanya-rupa and Anandarupa is the cause of the whole Universe, in its existence and transformation. The characteristics and essences of substances are not at all derived by themselves, but by His immanent powers and presence in them. This is, indeed a very remarkable interpretation of the Divine immanence, given by the mystic philosopher — Sri Madhvācharya.

The idea of God as the Eternal and the Absolute Being with all infinite auspicious attributes and devoid of all defects is peculiar to the Vedic religion and philosophy. So, it is evident that God is fully and absolutely pervading every particle of the Universe — being its Creator, Preserver, Controller and Destroyer. And it is God alone who is not only responsible for every act of the world and the jeevas, but also, is the real and only one Conductor, Dictator, Director and Bestower of both knowledge and ignorance, according to one's nature; and also Binder and Liberator of all souls — according to their past karma and present Sādhana.



Chapter IV

CONCEPT OF 'JEEVAS' OR SOULS

Jeeva is a self luminous finite being, dependent on the Independent Infinite Being, namely God :

“ಆಹಮಿತ್ಯೇವ ಯೋ ವೇದ್ಯಃ ಸ ಜೀವ ಇತಿ ಕೀರ್ತಿತಃ |
ಸ ದುಃಖೀ ಸ ಸುಖೀ ಜೈವ ಸ ಸಾತ್ತ್ವಂ ಬಂಧನೋಕ್ತಯೋಃ ||

“He who enjoys the happiness and suffers the ills of life, who is eligible for bondage and release, is the Jeeva. He is indeed in a position to know himself, in all his states as ‘I am’. This implies that the Jeeva is a permanent entity which endures in and through its changing states of

consciousness and experiences which constitute the sum total of its life here, and in the hereafter. The souls are infinite in number and they are distinct and different from one another. They are atomic. Sri Madhwa finds the basis of the doctrine of plurality of souls in the intrinsic diversity of their essences, and uniqueness of each individual experiences and the absence of direct experience of another's experiences, as one's own.

Even though the Jeeva is a self luminous being, still he is subject to ignorance of his own true nature, of the nature of God and of his true relation to Him—as he is a dependent and finite being. This ignorance (ಅಜ್ಞಾನ) of the soul, results in its bondage—subject to the will of God or His inscrutable power which is called by the name of 'His Maya'. The essence of such a theory of bondage is evidently due to the Jeevas who, though dependent, labour under a wrong impression that they themselves are responsible for 'doership' and 'enjoyership', of their actions. Instead of realising that their capacities are derived from the Supreme Being, they in their ignorance look upon them as self-derived. This is Avidya. Similar is the case with our mind, senses, bodies and their objects of enjoyment. The fact is that they are in our possessions—subject to the Lord's will. The Jeeva or 'self' comes to regard the joys and sorrows engendered by them as his own, and are resulted by their efforts in terms of regarding himself as fortunate or unfortunate. This is the essence of what is known as Samsara—leading to cycle of births and deaths. It is only the true knowledge of the human soul's relation to God that can redeem

it from this bondage. It is only the 'Will of God' that can redeem the soul from such bondage.

The souls or Jivas are classified under three groups :

1. Sathwikas :

Souls who have no impurities and who become liberated (Muktas) after acquiring true knowledge and goodness.

2. Rajasas :

(Nithya Samsaris) — Souls who are of mixed qualities.

3. Thamasas :

(Thamoyogyas) — Souls who are always impure in nature and who are destined to attain eternal damnation.

The souls have Karmic association always ; Karma is eternal (ಅನಾದಿ) and being inert, cannot work by itself. So, the Lord puts Karma into action and makes each soul reap the fruits thereof.

The soul's association with the appropriate bodies is called birth ; and its separation from the body is called death. The soul transmigrates from one body to another, in series. The purpose in taking on a number of rebirths is to get the sādhanā, necessary for realising ಮೋಕ್ಷ which is the destiny of man (each soul). Moksha is only the realisation and immediate perception of the soul's real nature (ಸ್ವರೂಪ) ; this realisation is to be achieved not only by Sādhanā but also through the grace of God. The

Lord inspires the soul (ಜೀವ) to workout the necessary sadhana (effort) before bestowing on him His grace. He makes him deserve the gift. Effort of the Jeeva is absolutely necessary.

The Jeeva who does not love God and realise His greatness may continuously hate Him. Eventually, this hatred will lead him to a Hell from which he can never return.

But one who never adores God sufficiently to have undiminished Bhakti on Him and at the same time never hates Him and never attributes Godhood to himself will be wandering in a maze of unlimited births (ನಿತ್ಯಸಂಸಾರಂ)- He will not attain eternal bliss or eternal misery.

Man's history is the history of his soul's journey from the cosmic world to the unknown — in quest of the realisation of God-consciousness through Vairagya, Jnana and Bhakthi. The spiritual relationship between soul and God is so dynamic that, even in the released state, it rests in the eternal peace with a clinging attachment to the Lord resembling the viscosity of water; and it resides with the Lord, with full contentment lacking nothing and wanting nothing. The worship of the Lord, in the released state, is an unalloyed bliss in itself; it is not a means to an end, but an end in itself and a fulfilment of one's selfhood.



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SĀDHANA VICHĀRA

The means of realisation of the Brahman, such as : 1) “ಶ್ರವಣ” (hearing about Him from scriptures), 2) ‘ಮನನ’ (contemplating about Him), ‘ವಿಧಿಭ್ಯಾಸ’ (meditation), ‘ಸಮಾಧಿ’ (trance) etc., recommended in the Sastras, clearly imply that they are to be carried out by a real agent. Whatever may be the aim of spiritual effort (whether to achieve something new or to recover a lost forgotten one) the effort in that direction must be a very real effort on the part a true agent. And Sri Madhwa maintains that the Jeeva must be deemed to be a true and a real agent. The creative energy of the Jeeva is, however, ultimately derived from God — such is the position of the srutis. Since all finite reality is metaphysically dependent on God, even the ‘ಕರ್ತೃತ್ವ ಶಕ್ತಿ’ (capacity to work) of the Jeeva is to be admitted as subjected to the Divine will, for its existence and functioning.

Among the Sādhanaś, Vairagya or non attachment to the body and bodily pleasures and cravings, has always been recognised as the first step in Sādhana. This is to create in the mind of the aspirant a sense of aversion and distaste for the pleasures of earthly life, which are short lived, and to turn his mind God-ward. The aversion to the body from the spiritual point of view is the logical corollary of the distinction of soul from the body—which is almost the first lesson in the Upanisadic philosophy.

Next, Karma, Jnana and Bhakti are the further steps to be adopted in the course of Sādhana for Moksha. Between Karma and Jnana, the element of egoism and hankering after fruit thereof, is taken away ; and enriching the content of Jnana with the new element of passionate devotion (ಭಕ್ತಿ) towards God, one could easily reach the goal of life. It is therefore, foolish to expect to attain Moksha, through a mechanical adherence to the way of 'ಕರ್ಮ' alone, without harnessing it to the other and more important Sadhanas of Jnana and Bhakthi.

Upāsana :

It is a mental process of absorbed thought in unbroken continuity and with deep devotion and attachment to the subject. When turned God-ward, it becomes a potent Sādhana for Aparoksha or direct vision. Such Upāsana is two fold.—1) Consisting of deep study, reflection and exposition of scriptures ; 2) and of pure meditation.

The aim of the study of scriptures (ಶಾಸ್ತ್ರಭಾಷ್ಯ) leading to God realisation is considered as an Upāsana and not merely a literary pursuit ; and it constitutes the preparatory stage for Dhyana or Meditation leading to Samadhi. There are three orders of Upāsana—1) Internal 2) External and 3) All pervasive. God is meditated upon as All-pervasive by the Devas ; as seated in the heart (internally) by Rishis ; as residing externally (in prathikas, idols etc.) by men. The supreme should be meditated upon by human beings, with the aid of four attributes—1) freedom from flaws, 2) knowledge, 3) Bliss and 4) Lordliness ; celestial beings could mediate on Him with many more

attributes according to their capacities; the fourfaced Brahma—with all the attributes. Knowledge and Bliss being naturally desired by every one, they are to be meditated upon by all aspirants.

It will be noticed from the above that in Sri Madhwa's view, Upāsana is not merely a 'Prop' in the mind; it is the only way in which the individual can recover his own spiritual depth and realise what is in himself and what he is in relation to the Supreme (his ಬಿಂಬರೂಪ). The Sruti “ತಂ ಯಥಾ ಯಥಾ ಉಪಾಸತೇ ತಥಾ ತಥಾ ಭವತಿ” — says that in whatever manner the aspirant meditates on God in accordance with that, he is rewarded by realisation.

Among the attributes of Brahman chosen for meditation, the attribute of ಪೂರ್ಣತ್ವ or infinitude is the chief one which is to be meditated upon in unison with the other attributes, like ಅನಂದ. The conception of such infinitude may differ according to different levels of comprehension.

Though Brahman is essentially unmanifest and formless, He, by his own grace, reveals Himself to the Upasaka with this own inscrutable power. The soul (upasaka) sees the flash like revelation of the supreme, turns in and sees His Bimba in himself — like Arjuna in Mahabharata and Dhruva in Bhagavatha. This is Aparoksha which marks the preliminary stage of release. To the Aparoksha Jnani the prospect of Moksha is assured; any portion remaining of “prarabda-karma” is written off by God with His Grace and the release in its full

sense is speeded up to have ಇಷ್ಟಪ್ರಾಪ್ತಿ and ಅನಿಷ್ಟ ನಿವೃತ್ತಿ. This may be called the vetoing power of the Lord, exercised in His own Grace.

To get God's grace upon oneself is greater than to know God intellectually by study of scriptures or otherwise—by self-intuition. Bhakthi is emotional sublimation in God; when intellectual perception melts into devotion, we have Bhakthi. When such final stage of Bhakthi is reached, after Aparoksha vision, God intervenes to neutralise a portion of Prarabda-karma, if any, and ushers in the final Mukthi.

(In Dhyana or Meditation one sees only the reflection of Brahman in his 'ಚಿತ್ರ' and the form is not the same as Brahman. The supreme Brahman so seen, confers the fruit of meditation on the aspirant. The meditation of this reflected form of Brahman is like the worship of an image. It leads gradually to the actual vision of the Lord, by His own Grace. Ultimately, it is He that must choose to reveal Himself, pleased by the hungering love of the soul).



Chapter VI

MOKSHA SWARUPA

The souls who have realised Brahman through Jignasa, Niskama—Karma and Dhyana enter Brahmaloка as a temporary sojourn, before entering final release. This has

evidently a mystic conception and significance. The same is in the case with Sri Madhwa's conception of Anandatharathamya (ಅನಂದ ತಾರತಮ್ಯ) among the released souls. Moksha would not be worth having if the soul does not survive as a self luminous entity therein. For, the Atman is the ultimate goal and target of all desires and sadhanas. Since release is for the sake of realising the intrinsic bliss of self-hood by each soul, it must be a positive experience to be felt and enjoyed by each. Release consists in shaking off all extraneous association and regaining one's own self-hood.

Moksha is essentially a state of positive blissfulness. The first and foremost fact about Moksha is that it is accepted by common consent as the highest 'ಪುರುಷಾರ್ಥ' of man. For this reason, it must be a state of unalloyed bliss and this bliss must be manifested i.e., capable of being actually felt and enjoyed by the Jeeva with a full consciousness of its being so enjoyed. Reaching the Supreme Being, the Jeeva emerges into its true self-hood; there, he moves about enjoying, playing, dancing etc. The Rigveda hymn (IX 113-1) declares — "where there is joy, bliss, delight and pleasure of inexpressible variety, where all wishes are fulfilled there make me immortal". Since the atman (soul) is of the essence of consciousness, any cessation of that in Moksha, would be equivalent to the loss of self-hood.

The released souls are not independent of God; though they are capable of realising all their wishes they have their sovereignty limited; they have no powers to carry out the cosmic functions of the Supreme Being such

as Creation, Preservation etc. of the world. This limitation imposed on the released souls is a conclusive proof of the absence of any identity of essence (ಸ್ವರೂಪೈಕ) between Jeevas and Brahman or their merger, in the final release.

Ananda Taratamya :

Since Moksha is only the discovery of one's own self-hood and experiencing what is there in it ; there is no possibility of exchanging one's experience with another's or its transference to another whether partly or wholly. Each released soul rests fully satisfied (ಪೂರ್ಣತೃಪ್ತ) in the enjoyment of his own ಸ್ವರೂಪಾನಂದ. Sri Madhwa uses the argument based on the obvious disparity in the sādhanas of different orders of beings — to reinforce the doctrine of ಅನಂದತಾರತಮ್ಯ in Moksha. The existence of such a gradation in Moksha is established by reason and revelation. Just as vessels of different sizes, rivers, seas and the ocean are all full (of water according to their respective capacities) even so in respect of the Jeevas from ordinary human beings to Brahmadeva, their fulness of bliss attained through sadhanas is to be understood with reference to their varying (intrinsic) capacities. But each one's satisfaction would be "full and complete" in itself having reached the saturation point, so to say.

But, in as much as Moksha is, by definition, a state of blessedness, free from all imperfections and bad passions of embodied existence, there is absolutely no fear of strife or discord arising among the released, on account of their intrinsic capacities to enjoy their own distinctive bliss. It should be borne in mind that

these released souls, being spiritually attuned to Brahman, would be absolutely free from all evil and disturbing passions and mutually well disposed always towards one another.

This picture of complete mutual fellowship and good will that prevails among the released souls, presented by Sri Madhwa, shows how absurd and ridiculous it would be to judge the trans-empirical state from the stand point of the passion and prejudice of earthly life. The state of Moksha, as a state of blessedness, precludes by its very nature all disturbing passions and psychological complexes. The freed souls lead there a life of unalloyed blessedness in blissful mutual fellowship and communion with the Lord. It is a state above all strife and disharmony which are left behind, once for all.

Anyway, here is a conception which applies the principle of peaceful co-existence and fellowship to the whole community of the released souls and guarantees to each one of them, the fundamental right to the complete and distinctive enjoyment of its own selfhood and ಸ್ವರೂಪಾನಂದ.

The essence of Mādhwa Philosophy is expressed very clearly and briefly in the nine doctrines contained in the following verse, composed by Sri Vyasaraya Swamy.

ಶ್ರೀ ಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ತತ್ವತಃ
ಭಿನ್ನಾ ಜೀವಗಣಾಃ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿರ್ನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾನ್ನಾಯೈಕ ವೇದ್ಯೋ ಹರಿಃ ||

— ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು —

PART II

THE DIVINITY IN MAN

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THE DIVINITY IN MAN

Chapter I

GENERAL INTRODUCTION

Man is considered as the highest form of the living beings on the earth ; he is a combination of body, senses, mind, soul and God. Every man is an Amsa (ಅಂಶ) of God and an instrument of action, subject to His will. He has the discretion to distinguish the right from the wrong. He feels that he is something in the world and wants to know his relationship with the universe, and ultimately with God.

The knowledge of the individual, which evolves into a system of faith and worship and which inspires one to lead a life of 'Truth and Discipline' — resulting in the realisation of the true relationship of one's self with the universe and with God, is generally termed as religion (ಮತ). It is an abiding faith in the absolute values of 'Truth, Love and Justice', with persistent endeavour to realise them, subject to Dharma (ideal form of good conduct). The fundamental principles of Dharma are — "Truth, Eternal order, Dedication, Austerity, Prayer and Ritual" which uphold the God's creation. Religion is also described as the "manifestation of the divinity that is already in man who approaches God for His bliss, only to liberate himself from the earthly bondage".

The human knowledge is generally classified under three heads, namely (1) Intellectual (2) Intuitive and (3) Spiritual.

(1) Intellectual knowledge arising out of the cognitive senses and mind is practically scientific and materialistic — to know the condition of the world and control it only to gain one's ends ; it is of a limited nature and subject to verification ; this knowledge is called 'ವೃತ್ತಿಜ್ಞಾನ'.

(2) The fact of all knowledge born of the senses and mind is established as valid — only by the evidence of the intuition of the sense organ of the Self, called Sakshi (ಸಾಕ್ಷಿ) — derived out of the intimate fusion of the 'self' with the Atman residing as a silent witness in the heart. Thus 'Sakshi' is the inner tribunal of all knowledge and its validity ; it is equipped with an inherent capacity to distinguish the true from the false, of knowledge. This intuitive knowledge is termed as 'ಸಾಕ್ಷಿಜ್ಞಾನ'.

(3) Spiritual Knowledge :

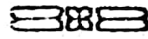
Human reason and logic being of limited nature, would not be able either to prove the existence of God, or to give a full definition of Him. One could stretch his imagination and give a nearer definition : God is an Independent Supreme Being with infinite number of infinite attributes and unrestricted powers over all sentient and insentient beings, present in all creatures, all-knowing, all-controlling, presiding over all actions of the living beings. The two main characteristics of God in respect of this Universe, are (1) His Transcendence ; (2) His Immanence, which are of equal importance. God-realisation is achieved by 'Upāsana' which is a mental process of absorbed thought in unbroken continuity and with deep attachment to the subject. Such Upāsana is two-

fold : (1) Deep-study, reflection and exposition of the scriptures ; (2) Deep-meditation (Transcendental). The study of the Scriptures — as an Upāsana — must be comprehensive, subject to strict discipline ; so, the sastra-bhyasa (ಶಾಸ್ತ್ರಾಭ್ಯಾಸ) would constitute the preparatory stage for meditation (ಧ್ಯಾನ) and should not be merely a literary pursuit. In meditation there are three orders : (1) External — (for ordinary men — in pratikas or idols): (2) Internal (for Rishis — in the heart) : (3) All pervasive (for Devas — in mind) :

Meditation is said to be transcendental when the emperical attributes of Brahman are meditated upon — beyond the material plane. In transcendent meditation the transaction is between the soul and the Atman (within) and it is beyond the scope of the senses and mind which will be in complete state of relaxation.

The Supreme Being should always be thought of and meditated upon as “He is my Lord” by all seekers. Among all the attributes of Brahman to be meditated upon, the attribute of Infinititude (ಪೂರ್ಣತ್ವ) is the chief one. Each one of the attributes chosen for meditation, is to be viewed as supreme and infinite, in the range. What is infinite is blissful, and there is no lasting bliss in what is limited. This conception of infinitude differs from person to person — according to his level of comprehension and capacity. When you see flash-like revelation of the Supreme in your heart, as Dhruva, you are gaining His Grace ; this is Aparoksha (ಅಪರೋಕ್ಷ) which marks the preliminary stage of release. In further meditation— with final and pure ಭಕ್ತಿ (emotional sublimation in God)

God intervenes and condones the remaining portion of ಪ್ರಾರಬ್ಧ ಕರ್ಮ, in any, and ushers the soul in the final ಮುಕ್ತಿ — to make him realise his self-hood, the highest ಪುರುಷಾರ್ಥ : ಮೋಕ್ಷ is essentially a state of positive blissfulness enjoyed by soul — in accordance with its 'SADHANA' (ಸಾಧನ). This knowledge of God-realisation is called BRAHMA JNANA (ಬ್ರಹ್ಮಜ್ಞಾನ).



Chapter II

THE DIVINITY IN MAN

The Rg-Veda samhita establishes the presence of the divinity in man :

“ಪ್ರ ಭ್ರಾತೃತ್ವಂ ಸುದಾನಮೋಽಧ ದ್ವಿತಾ ಸಮಾನಾ ಮಾತುರ್ಗರ್ಭೇ
ಭರಾಮಹೇ”

(VIII, 83-8)

“To be born man is to partake of divine nature, as he establishes his kinship with the Divine, in the mother's womb”. This sense of essential divinity of man is a special feature of the Vedic religion and spiritual idealism. It is from this point of view that religion has been described as the “manifestation of the divinity that is already in man” and he approaches God through what is divine in himself.

From childhood to old age, this idea of divinity is gradually developed and manifested in various forms and degrees, in association with the outer world — in the form of mother, father, teacher, friends and others, in society. The influence of the parents is the first and important stage in the development of the divine-ness, in the child. So, the parents have to conduct themselves in such a way as to make the child form good impressions on its mind — which lay the very foundations on which the beautiful mansion of life is built later on.

Truth, goodness, beauty and holiness are recognised as the true fundamental values of life; so, necessary opportunities must be provided to imbibe such divine qualities in man — at different stages of life. Good words, good actions, good literature, good company and the like, would certainly mould a good man. Goodness is always divine; and the opposite is demonical. The remembrance or awareness of the Divinity in man would always make one to be good in thought, word and deed. He would always pray for good and noble thoughts, words and deeds come to him from all directions — as the Rg-veda hymn says “ಆ ನೋ ಭದ್ರಾಃ ಕೃತವೋ ಯಂತು ವಿಶ್ವತಃ”

(1, 8-91)

So, divineness in man, if properly cherished and developed — makes him divine-like. Sri Madhwācharya, Swami Vivekananda, Sri Aurobindo are some of the models for us — to lead a divine life.

The realistic ideal of life is that of a perfect body, a sound mind and an unconquerable soul; it is insisted

that one should live the full span of life (the Vedas put it at one hundred years, and more) and live energetically and joyfully. The realist's joy of life is evidently seen in his attitude towards worship, social relationship and development of personality. And another aspect should be that he would never consider himself a mean and sinful creature — as he is conscious of a divinity within himself.

He should always be confident of anything and everything, and never give room for any kind of diffidence, at any time. He should always face the world with his head held high ; this is possible only when he is always true, straight-forward, selfless and conscious of the divinity in him.

Life must be lived on altruistic principles ; he should never forget that he is a social being. One must not live for one's self alone — as “the solitary eater is the solitary sinner” “ಕೇವಲಾಘೋ ಭವತಿ ಕೇವಲಾದೀ” (Rg Veda X, 117-6). The Bhagavad Gita also says “ಭುಂಜತೇ ತೇ ತ್ವಘಂ ಪಾಪಾ ಯೇ ಪಚಂತ್ಯಾ ತ್ಮಕಾರಣಾತ್” (III-13)— “Those evil people partake of sin, who only cook for themselves” Primarily, the man must qualify himself to be capable of doing work (either physically or mentally) and then do his duties in the widening spheres of action, i.e. to his household, his society, his state and ultimately to the world at large. And, in discharging his duties without expectation of any return, he should build up his character — as it is the crown and glory of life. For this, he should always be truthful, straightforward and good to all without distinction. He who possesses and develops these qualities

with the strength of mind and purpose, carries with him that divine power which is irresistible. Men of character are always found to be the conscience of society.

SUCCESS IN LIFE

a) On the material plane :

A man is said to have achieved success in life — who has lived well, laughed often and loved much ; who has gained the respect of the intelligent and the love of children ; who has filled his niche and accomplished his task fully ; who has left the world better than he found it ; who has gained the appreciation of the earth's beauty and her rich contents ; who has looked for the best in others and given the best in himself ; and whose life is an inspiration to others and whose memory is a benediction.

b) On the spiritual plane :

He has achieved success in life who has fully understood and realised the true relationship of the body, senses, mind, soul and God ; who has seen with the inner eye the mystery and splendour of the Divine ; who has acquired the maximum true knowledge of the infinite attributes of the Supreme Being ; and who has liberated himself from the material bondage, after obtaining His Grace, through renunciation, true knowledge and deep devotion.

Chapter III

CONCLUSION

The path of knowledge is an essential part of the vedic religion. It is the path of the sage who never accepts blind faith or belief as a substitute for his personal realisation of the highest Truth. His prayer is for the true knowledge, to gain and develop the necessary mental power that leads him to the realisation of the Supreme Being.

So, I conclude with the prayer of the Gayathri (ಗಾಯತ್ರೀ) manthra — the most important vedic manthra, found in all the four Vedas: the term ಗಾಯತ್ರೀ is after the metre of the manthra; and derived from two words meaning “to sing” and “to protect”.

“ಓಂ ಭೂರ್ಭುವಃಸ್ವಃ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋ ದೇವಸ್ಯ
ಧೀಮಹಿ ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್”

MEANING :

O ! Lord of the Universe — the earth, the sky and the Heaven, we contemplate that adorable splendour manifested in Sun-God. May He stimulate our high mental Power (ಧೀ)”. The word ಓಂ indicates the all-pervading Supreme Being—the Ultimate Reality. The one reason why the Gayathri (ಗಾಯತ್ರೀ) is considered to be the most representative prayer in the Vedas, is that it is a prayer for the highest mental power that is capable of possessing the highest intelligence (ಧೀ) which brings

one the true knowledge (both material and spiritual).
 What the eye is to the body, ଦି or intelligence is to the
 mind. The Bhagavad Gita calls the man of the highest
 intelligence as ସ୍ଥିତଦି — as one in whom high intelligence
 has been securely established.

MESSAGE OF THE VEDAS

“Live in the world fully, joyfully and energetically;
 Love the world in its correct perspective
 glorifying its mysteries;
 And conquer the world, with renunciation,
 deep devotion and true knowledge of the
 Supreme Being.

— ଓଂ ସ୍ତୋତ୍ରୀଃ ସ୍ତୋତ୍ରୀଃ ସ୍ତୋତ୍ରୀଃ —

